9.

A LETTER OF Spirituall Advice:

Written to

Mr STEPHEN MARSHALL

IN HIS SICKNESSE,

By

One of his Brethren in the Clergy,

Mart. I. M. D. C. XLIII.

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To Mr Stephen Marshall.

Sir,

When I heard of your ſickneſſe, (though conſidering the wofull miſeries of the times I do uſually rather congratulate with men their happineſſe, whom God ſeemes to favour ſo much as to call to himſelfe, and to his owne reſt, from being ſpectators or actors or ſufferers in theſe calamities wherein this Kingdome is involved, yet) I aſſure you I found in my ſelfe ſuch a different apprehenſion of your ſtate, from that of other ordinary ſick men, that I thinke you will not wonder, if all the Kings Subjects, who wiſh good ſucceſſe unto His Majeſtie in this warre, cannot impute your viſitation to any thing but to the juſt ſeverity and revenge of Almighty God upon you, for having had ſo ſtrong an influence upon the ruine of this Kingdom and Church. For, Sir, is it not apparent, that, among others your eminent gifts of preaching have been made uſe of for the kindling of thoſe flames of Rebellion and civil war, and moſt unchriſtian bloudſhed? Have not you with all the earneſtneſſe, and (as you call it) zeale imaginable, perſwaded your Hearers to a liberall contribution for the maintaining of this unnaturall war? Have not you forſaken your own charge, to accompany and ſtrengthen the Generall of your Army in his reſolution and attempts, againſt the juſt power and life of his and your *Anoynted Soveraigne*? Does not the whole Kingdom impute almoſt all the diſtractions and combuſtions therein, as much to the ſeditious ſermons of the *Preachers of your faction*, as to

the contrivances of those persons, who set you on work? Let your own conscience be your own judge in this matter, and it will tell you that if all these new designes should succeed to your wish, if there should happen a change in government, either of Kingdom or Church, you would thinke your selves wrong'd if you should be defrauded of being acknowledged very effectuall instruments in that change. These things therefore being so, you cannot accuse of uncharitablenes those who think these designes not only unjust but ruinous both to Justice and Religion, if they attribute it to Gods mercy to them, and vengeance on you, if he take out of the world such a fire-brand as you are.

Sir, whether your sickneſſe be unto death or no, I know not, I am sure those sinnes (without unusuall and miraculous mercy) will prove sinnes unto death in all those that are guilty of them, and die without repentance and amendment, and satisfaction to Gods Church for the scandall of them. And upon this ground I how unworthy soever yet by my profession being one of your brethren and companions in the ministry of the Gospell, thought it my duty to beseech you in the bowells of Christ to take a survey of your present condition, with other eyes then heretofore, I doubt, you have done: And to take it patiently from me, though a stranger to your person, if I offer you some hints, which your owne better understanding will make use of for a more exact discerning apprehension and judgement of the nature of this businesse now to be decided by the sword: which though it prevaile to your owne wish, yet it is not the sword or victory will justifie you before Gods Tribunall. Remember Sir, it is not a *Close Committee* pack't together of your owne friends of faction, that must determine the cause betweene God and you, neither are they any *new invented fundamentall Lawes* of Kingdome or Nature that are to be your rule, but onely the Lawes of the *New Covenant*; And from them it is that I intend to suggest unto your thoughts, arguments which I desire you impartially to examine, to the end that when you appeare before the throne of Christ you may be able to justifie your selfe, either that you have fulfilled your duty, or if you have failed therein, yet at least that you have fail'd after a reasonable and prudent examination by that Rule.

I suppose you will not assume such infallibility of judgement to your

your owne perſon or party, as to thinke that the right is ſo unqueſtionably on your ſide, that nothing can be objected againſt you that deſerves to be conſidered; ſince at leaſt an equall part of the beſt judgements in the Kingdome, and moſt learned perſons in the Church, are your adverſaries in this cauſe; And (which ought to be of great moment with you) ſince a farre greater number of the Members of both Houſes (though perhaps thorough negligence or feare not now ſitting in Weſtminſter,) do proteſt againſt theſe proceedings. Let it but be granted, that all thoſe which oppoſe you have ſome ſeeming probability on their ſide; and then I am ſure you will judge it neceſſary eſpecially for a dying perſon; (if that be your preſent condition,) to be ſuſpicious of himſelfe, and to hearken to all objections, and to uſe all prudent meanes for ſettling of his conſcience before he depart out of the world. If you looke upon this warre (and ſurely your minde will not be ſo buſie other wayes, but ſometimes you will loke upon this war) the reſult of your late two-yeares ſermons, the effect of all thoſe publiſhed lying Pamphlets, and diſcourſes of forged conſpiracies, feares and jealouſies, (now ſo confeſſedly groundleſſe, that they are become a Proverbe of vanity) it cannot be avoided but you will have now and then ſome accuſing thoughts among others, they will not be altogether excuſing or juſtifying. I pray you give mee leave to marſhall in order before your eyes certaine accuſing thoughts, and put it to the tryall of your own heart, whether they come with any force or juſtice accuſe you. I aſſure you I will not goe one no further then to accuſe you, for it is God onely muſt be your Judge, and I beſeech him to prepare you for that judgement, and to performe it with all poſſible clemency and mercy.

You have at laſt Sir, obtained one end of all your endeavours, your watchings and faſtings and prayers and Sermons; you ſee there is at length a warre inflameing the whole Kingome, you have obtained that it be put to the tryall of fire and ſword, whether God will ſo bleſſe both theſe as by their meanes to purge this Kingdome and Church of the ſtaines, which you ſuppoſe are in them both, and ſet up that pretended Scepter of Chriſts Kingdome, the *Presbytery* or *independency*: (we know not yet whether is deſign'd.)

Now in this warre now raiſed, I ſhal principally conſider the condition of the *perſons* betweene whom it was waged, and the *grounds*

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and pretences thereof, and from thence raiſe ſuch Articles of accuſation, as I muſt needes feare you cannot chuſe but anſwer guilty unto them at the barre of conſcience. And theſe I will conſider, with an intention not ſo much to interpoſe mine owne judgement concerning the legality of them, as deſirous to ſhew that you, as a Preacher of the Goſpell, ought not ſo to have intereſſed your ſelfe in them.

1. The parties oppoſ'd and in colliſion againſt one another in this warre are; on the oue ſide the *Kings Majeſty* aſſiſted by the moſt conſiderable part of the *Nobility* and *Gentry* and *Commons*, and all the Clergy that are indeed the *true Engliſh Proteſtant Clergy*; and on the other ſide, *No King* (nor ſo much as an uſurping pretended King) but *onely Subjects*, (or ſuch as ought to be ſuch; and have often ſworne they will be ſuch) and among them, the only forward perſons are *Sectaries*, ſuch as abhorre the eſtabliſhed Doctrine and Diſcipline of our Church; as appeares in that wheresoever almoſt that Army comes, there is all the violence and deſpight imaginable exerciſed againſt the Leiturgy and Ceremonies of the Church, and perſons of Church-men; witneſſe *Canterbury*, *Worceſter*, *Winchceſter*, *Salisbury*, and the other day, *Lambeth*.

And herein I accuſe you firſt (or rather, I deſire you that you would permit your owne thoughts to accuſe you, I doe not yet ſay to condemne you, but accuſe you) that you have forgotten or wilfully tranſgreſſed the duty of a miniſter of the Goſpell of Peace, in being forward to kindle a warre of what nature or with what pretences ſoever. Do you in the Goſpell, Maſter *S. Marſhall*, (which is your Commiſſion) find any encouragements, or which is more, any command to foment Warre? *From whence are Warres*, in generall, *and fightings among you? S. Iames* will anſwer, *Come they not, even* ἐκ τῶν ἡδονῶν ὑμῶν, *from your luſts which warre in your Members?* Chriſt our Maſter indeed ſayes that he came *to ſend fire and the ſword upon the Earth*, ſhewing, not what he intended or commanded, but what, through the wickednesſe and malice of Satan and prophane men would be a conſequent of the preaching of the Goſpell, even the Goſpell which is notwithſtanding the Goſpell of meekenesſe, and patience, and charity, *viz.* that the enemies thereof would expreſſe all poſſible fury and rage againſt it. For that fire (as appeares in the text) is the *Baptiſme* of *perſecutions*, wherewith Chriſt himſelfe and his followers were to be *baptized*,

baptized, a warre wherein he and they went to be patients only and not agents, he came not to put the sword into the hands but into the bowels of his own servants. You stand therefore accused for being active your selfe, and encouraging other Christians to be active and invaders in thir warre, for being a most unchristian Baptizer of Christians with this fire.

But secondly, the accusation against you for being a fomenter of warre, in *Subjects* against their *lawfull Prince*, acknowledged for such both by you and them, is farre more heavy and pressing: (I know you have pretty distinctions whereby you can gaine applause of your hearers, by dividing the *King* from *Charles Stuart*, and defending the one by murthering the other; but remember now it is God & your own conscience before whom I accuse you, who will prove Judges too cunning for such distinctions.) For Gods sake therefore lay your hand upon your heart, and aske your own soul what pretence or excuse can be found for this in any law either of the Kingdome of England, or Heaven. Is there any one word either in the Common or Statute Law, which allowes an English Subject with Armes in hand to resist the King in person? Is he not indeed, and as you have often sworne to acknowledge him, the *Supreame Monarch* in his dominions? does not all exercise of coercion and power from all Courts issue by his writ? Have not all subordinate Magistrates their power from him, and therefore are they not with respect to him, meere private persons? Do the two Houses of Parliament themselves in all their addresses, petitions &c. unto His Majesty assume any other title unto themselves both severally and joyntly, but onely *Your Majesties most humble and faithfull Subjects*? These things being so, & you knowing them to be so, I beseech you next search diligently the Gospel, & finde but one clause where you are allowed, or where the least suspicion may be given you that you may hope that you may in any case be allowed to dispence with this your duty to His Majesty; and I will confesse that you and your friends only have shewed your selves good Subjects and good Christians, and that all we who pray for him and wish him victory in this warre, are Traitors to him, and Apostates from Christianity. But no such thing appearing, as you too well know, (for I wish for your owne sake that it were but ignorance, that has made you so zealous in the cause as you have been) how can you read or but think upon the beginning of the 13 Chap. to the Rom. without horrour,

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and secret wishes that S. *Paul* had had no inke to write words, that will prove so fatall against you? Is that Chapter, Master *Marshall*, a part of the Covenant, by which you must be judged at the last day? And can you hope to appeare with any confidence when that Chapter shall be charged upon you? Consider Sir, from whom has the King His power? is it not from God? Does not S. *Paul* say expressely, *he is the Minister of God*, His Vice-gerent to exercise some Acts, which not the consent of all the men in the world have right to invest him with? *For he bears the sword*, that is the power of life and death. Has any man power over his owne life, to relinquish it at his pleasure? And it being sure he has not, can he communicate to another the disposition of his owne life, (over which no man but God onely, or they to whom God delegates it, have Authority?) no certainly, Master *Marshall*, *Those have power to act*, (as I said) no such power, *but of God, the powers that are, are ordained of God*. Insomuch that you will not find any example of Capitall punishments in the world exercised by any, till God gave that power or warrant, which to my understanding he first gave, and then onely in the case of murder, to *Noah* (Gen. 9. 4, 5, 6.) so that before it was commanded and injoyned, it was forbidden to kill even that murderous wretch Cain himself, for the people then, though they choose the person of their King, (which question lesse they did by direction from God at the first) yet to the person but God only gives him this supereminent power of life and death, with regard whereto doubtlesse he calls Kings Gods, and Princes and Governours, especially *Elohim*, and saith, *By me Kings Reign, and Princes decree Justice*, saith S. *Paul*, *resisteth, resisteth the Ordinance of God, and they that resist, shall receive to themselves damnation*. These will prove sad words Master *Marshall* to a dying man, that is guilty he hath in so high a nature resisted, and taught others to do so too: Especially considering, that these precepts of obedience were by S. *Paul* giving to us Christians, at a time when the world was governed by such prodigious Tyrants, as no History mentions the like either before or after them; as if God intended thereby to cut off all imaginable pretences of disobedience forever.

Had not the Jewes as great Civill Priviledges as we, granted by God himselfe? had not they a command *not to set a stranger over them*? yet when a stranger had violently usurped his power, doe not Christ command us *to give to Cæsar that tribute* (a signe & acknowledgment

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of

of that Authority) *which was Cæsar's.* Then can zeale for Religion dispense with you, thinke you? Did Saint *Paul* say, *you must needs be Subject not onely for Wrath but Conscience sake, and whosoever resisteth receiveth to himselfe Damnation?* and were not the persons against whom resistance was thus strictly forbidden, *Caligula*, or *Claudius*, or *Nero's* persons, that abhorr'd, and as far as the whole power of mankind could prevaile, endeavoured to destroy Christianity it selfe? And can setling a new Discipline, or rooting out some speculative errors, allow you to resist a good Christian Protestant Prince? So true a Protestant according to the established Religion of *England*, that I am perswaded he hath scarce one Subject more hearty and zealous, and constant in it, and more ready to sacrifice His life for it, then Himselfe.

But you have been taught of late, and have taught others to say, that *Obiect.* His Majesty is bound by promise and oath to such and such things, and with these promises received his Crowne, which is forfeited when these promises are broken.

Do you indeed think Sir, that any of your masters beleeve themselves, when they make such motions? was not His Majesty a King invested with his full power before he made these promises at his Coronation? or does he tell you that he quits and releases unto you your allegeance when he fails in any of these promises? He will be answerable to God for injustice and perjury if he break his promises, and that will be punishment sufficient, without your endeavours to dethrone him, and take away his life. The King of *England*, all the world knows, is not a Duke of *Brabant*, or King of *Arragon*, that receives his Crown conditionally, with power of revocation when the conditions are broken. You know this well enough Sir, and therefore I advise you to prepare an answer for Saint *Paul*. *Sol.*

The other ground, whereon the Articles of your accusation shall be layd, does respect the causes or pretences of this horrible un-Christian warre; which are either Civill *viz.* vindication of the *Liberties of the Subject*, and *Priviledges of Parliament. &c.* or Spirituall, namely, the *purging of Innovations* in the Church, and *setling the Protestant Religion* of this Kingdom in the purity thereof. It may be, you will reckon among spirituall grounds the dividing all the revenues of Church men, amongst I know not yet whom.

For the first, If it did appeare that His Majesty not onely had in times past, but for the future did resolve to entrench in the highest degree upon both these, (notwithstanding triennial Parliaments) yet let me, speaking to you as to a Clergy-man, aske you whether the Gospell doth warrant us the meanes thereof, to incite and provoke our subjects to warre, and bloudshed for any wordly causes whatsoever. For consider Master *Marshall*, are Christian Subjects bound in Conscience not to suffer the effects of Tyranny? Cannot they be saved under an oppressing cruell Governour? Is the patient suffering ones selfe to be defrauded and injured by a lawfull Ruler become a sinne? Truly Sir, I am so farre from thinking so, that I cannot find in mine heart to preach against those patient Citizens in *London*, who without resistance suffer themselves to be plundered by those who certainly were not born their Princes, to whom they never tooke any oathes of allegiance; neither can I condemne that man as out of the Gospell, who should rather deliver his purse unto a thiefe, then endanger the wretches life, by resisting him and fighting for it. This therefore being so, that a man may consult with a good conscience to be wronged (and I am sure more so, S. *Paul* would never have said, *Why doe ye not rather take wrong? why doe ye not rather suffer your selves to be defrauded?* etc.) I wonder what Text you could make use of to bring this within a Sermon-businesse to perswade subjects rather then suffer such things, to endanger their own lives, and the life of their Soveraign King, (yea and the soules of both too) though he had but a tyrannicall power. This was certainly a great fault in your Sir, and your party, though there had been not only rationall suspicions, but apparent proofes that Oppression and Slavery were threatned to this Nation. You might have found Textes in the Gospell, wherein in such cases mention was made, and advises given for the practice of certain Christian vertues called *meeknesse* and *patience*, and *praying for enemies*, and *resignation of our selves to Gods providence*, and acknowledging that our sinnes have deserved, that for them *God should deliver us over into the hands of Tyrannicall Governours*.

These Textes which every where offer themselves you should have studied, and these vertues you should have commended to your hearers, as seasonable on such occasions, (which I pray you not to interpret

knot to be soothing. If I tell you that such is my practise in these cases, wherein there is so great occasions given for the exercise of such christian vertues, and given by persons in whose innocence and Justice you do much confide, and not resisting and rising up in Arms against them, and revenging our selves of our sufferings upon the persons & rights of those whom we were born to live under, and to whom we had taken so many oaths of Duty and Loyalty. For mine own part I assure you Sir, if it should please God that you and your Masters should in the end Legally become our Governours, either in civill or Ecclesiasticall matters, be as rigorous & austere as you please. I do promise you in the presence of God (who knows me though you do not, and will punish me if I lye,) that I will never exhort any man to revenge and opposition against you, never will I solicite petitions to threaten you, nor tumults to advise you. If you should command me to do things unlawfull, or enjoyn me to subscribe to doctrines which I thinke erroneous, I will not do those things, nor professe such doctrines, but however I will never resist you, but either by flying from you, or suffering as meekly as I can the punishment and penalties that you shall inflict on me, endeavour to discharge my self to procure you as many fellow patients as I can. These things I take leave to tell you upon supposition, as if all pretended miseries were indeed apparently comming on us, and inevitable, but onely by these (to my understanding) unlawfull meanes.

But now Sir, since no such thing happens probable, or almost possible to any man that hath in him left one grain of Christian charitie; since whatsoever formerly inforced us groaned under, as Ship-money, and Monopolies, are not only so absolutely taken away, as no suspition can remain of their returning, (for which many thankes and acknowledgements are due, and will be given to His Majestie by all good subjects, how insensible and unthankfull soever you resolve to be) since not onely all the Delinquents in such cases are offered to the triall and punishment of the Law, (excepting onely those whom new crimes of unthankfulnesse and malice against the King have rendered sullied and innocent, and unfit to be questioned, for all their former briberies and extortions) but likewise the most earnest assurances by solemne and publique protestations and oaths, freely given us, by his Majestie, (joyned with and well allow'd by the Generality of the Nation

and all reasonable offers of satisfaction for them, as particularly, for his repair unto the House of Commons) and cuties on his own Person and his Children: If those Protestations be not sincere, that surely they that believe not his Majestie (if there be any such, for I am confident most of those that say they do not believe him, do blaspheme their own faith, and are anti-hypocrites of infidelity) they must confesse a renouncing of that Christian charitie, *which believes all things*; and they must thinke his Majestie deficient of ordinary prudence, since it is apparent that there is no possible way for him left to Reign in splendour, or so much as safety, unlesse he make good these promises by future actions, (the greatest and most considerable part of that strength now about him, following him, chiefly upon that assurance, and out of experience, that the Lawes of the Land, which they see unregarded and nullified by others, are either to be revived, and ill executed by him, or not at all. Now Master *Marshall*, though his Majestie be a mighty Prince, yet may say, it is beyond his power to give us greater security of making *England* the happiest Kingdome under the Sun in his Government, than to restore it to Law and justice, that he hath already done, unlesse he should disarme himselfe, and give up his power and protection of his subjects from himselfe into other mens hands, which if he should be apt to do, he should be perjured. Think with your selves of any other lawfull security (that he be not the only Person in the Kingdom unprotected) beyond that which you have already received, and I am very confident you shall have that granted too.

Where is then your Christian charity all this while, Master *Marshall*? you that are commanded to love and receive into friendship your brother, *seven times* in one day, though he should offend as many times in one day, what dispensation do you finde in the Gospell for this duty of charity to your King, whom I am assured, you can never accuse of ever making any promise with a resolution to breake it? or if you will needs be so hard to be perswaded your selves, where have you beene taught to discourage and forbid others who are more easie of belief in truth than you? Remember still, when the last fatall houre comes to you, how you have lay in lying on you the throughly mortified, you must then promise unto Almighty God amendment (if he shall please but to lengthen your dayes) and we have you and more

tell, if God does not believe us, and take our words) you must then say not only, *Forgive me as I forgave*, &c. But, *Believe and accept of this resolution of mine, as I do*, &c. This you must say, and the onely comfort of your soule will be, that God will content himselfe with promises onely, in stead of performances, notwithstanding an hundred promises you did make in your life time against sin, and as many times you forgot and neglected those promises. Do not therefore teach Almighty God an evill lesson against your selfe.

Now besides this extreme and most unchristian uncharitableness, and judging of your King, so as you dare not for all the world adventure to be judged your selfe, you must expect to be accused of most intollerable disobedience and disloyalty to His Majesty. You that are commanded *to bee subjects out of conscience* to *Nero*, if he were your King, *not to resist him*, though he should without Law murder you; yet you have and for ought appeares, yet do not onely deny obedience to a most righteous Christian King, but you have appeared in the Field among armed Forces against him; and (as it is affirmed by Gentlemen of quality, Officers in your Army that were your Auditours) whereas you promised your Souldiers, that they should never fight against his Majesty, yet when that fatall day of *Edge-hill* came, you not onely broke that promise with them, but *encouraged them especially to direct their shot towards that place where his Majesty stood*. The thought of this I am sure will for ever pierce your soule before you die; but how would it have entred like lightning into your bones, if the shot which from other hands you received against His Person had not swerved? I assure you, that you have greater cause to blesse God for preserving His Majesty against your selfe that day, than either my selfe, or any other the most faithfull Subject he has. It could not be but pleasure for us to perish after so dismall a losse, but for you to die with his blood upon your souls, who is Gods Anointed, me thinkes the very thought of the possibilitie of it should be sufficient to banish from your heart all manner of peace & security as long as you live.

There is one aggravation more for this your disloyalty, which certainly will make it a sinne that I must accuse the poverty of our Language which will not afford us a name to understand it by, a sin which the wretchedst person in the world could not be guilty of: that is (and if I remember well his Majesty hath already in print done it) Writing

charg'd you with it) that you, not content with all these expressions of the utmost kind of disobedience, should take upon you to absolve certaine Souldiers, once his prisoners, and graciously released upon their oath, never so beare Armes against him more, of that their promise and oath, *making them twofold more the Children of Hell, then &c.* I will not make you blush, with asking, whether the *Gospell* will afford you texts to justifie this; I pray you search the *Alcoran*, I am confident the *Alcoran* is not a booke professedly and impudently hellish enough to warrant this action. For Gods sake Sir, have so much regard to the honour of our Nation, as to use some meanes to wipe off this scandall, let not the world think, that we English men, if we do not believe, yet at least have some suspicion that there is a God, an avenger of perjury. Perjury you know was even by the Heathens accounted a sin, not onely destructive to the Authours, but to whole Cities, and Kingdomes, which have the misfortune to have such persons living in them. Shall then that be reported to be accounted by any English Protestant, not only pardonable but a lawfull act, yea a vertue, yea so eminent a vertue, that (like charity) it will cover a multitude of sins, and so fit an act to be practised, that rather then omitted, perjury it self must be committed? I hope Master *Marshall*, His Majesty hath been misinformed, and that I am to crave your pardon for laying to your charge an imputation

Other things there are (though I hope you did dislike, & had no active influence on them) you will do well to thinke fully on. I believe you will thinke that pernicious opinion of Christ's Kingdom, (which is Justice and Liberty, but hath beene the bane of both) those printings and preachings of known lies and calumnies, those revilings and proscribings of His Sacred Majesty, those shamefull mocking and upbraidings of Almighty God to his face, and in his owne ordinance, giving him thanks for forged victories, or confessed losses, the neglecting of all manner of Oathes, even of that oath of your own invention, *the Protestation*, which alone if it should rise up in judgement against you what would become of you? In a word, whatsoever speech hath beene spoken or done in order to your present designe, that is, the whole business of your brethren especially of the separation, for these two last years; I pray some piece of thought of all this will cleave to you, so that it will

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concerne you, to advise how you may acquit your selfe of it. For Mr. *Marshall*, can any Christian deny that all these things have not beene done? And having been done, can any excuse be made for them? And this being so, how could it consist with a good conscience in you, (although you had no hand at all in any of these things,) to dissemble the taking notice of them? not once to preach publickly against them, though you knew many of your chiefe Auditors were guilty of them? Are you so tender hearted, that you cannot endure such slight staines in the Church, as the Surplice, Letany, or a few new postures, &c. and can you over-looke such abominations as these? Can your minde nothing against which, to expresse your zeale but only peace, or are you of that good opinion, who openly maintain'd, that *for a bill and some evill things might be tolerated*, though S. *Paul* say of such as he, *their damnation is just*? Could you admit so much secret Atheisme into your heart, as to expect from things so ill, and ill upon such rotten grounds, and forwarded by such wicked ones, that a good issue could follow? I assure you for my selfe, although I be extreamly grieved to see such things practised so uncontrolled, yet so kindly and thankfully received by Christians: and although I have a strong reverence of the ruine threatned to this Church, yet I could not chuse but see the, I began to be more secure for the safety of Kingdome and Church, since by all that I had either read or could informe my selfe concerning the course of Gods most wise and holy providence, I could never find that in the end he ever crown'd with blessings the indulgence of persons that so shamefully dishonoured him by their holy and spirituall covers their pretences were.

The other great pretence for this waste is *Religion & Christian Religion*, I pray you thinke of that, Master *Marshall*; Zeale for that maintaining of this, has wrested from you your setled sermons, great and loud exhortations, that men should stand resolutely for Gods truth, that they would neither spare their purses, nor their lives in so holy a cause. Are not you Sir, one of those godly Divines that have bin consulted with, as the whole kingdom hath bin given to understand, this is the almost only thing, which it said to make this warre to be pious

But for the honour of our blessed Saviour and his Religion, (Master *Marshall*) I beseech you, at least in this controversie search the

the Gospell diligently (for that sure must onely determine this point, here needs no conjuring up of Fundamentall lawes of nature or Nations nor new unheard of Priviledges) I say once more search the Gospel, and if there appear one word that gives you warrant to provoke Christians to any kind of warre for the cause of Religion (which yet is the almost onely *Pulpit-cause*) I will confesse my selfe a desertour of Christ, a betrayer of his Religion, for not daring to flesh mens swords in this quarrell. But in the Gospell I finde that *the weapons of our warfare are not carnall, but spirituall*; I find that *the Tares which grew among the Wheat*, that is, the Children *of the wicked one*, Hereticks, are forbidden *to be plucked up and destroyed, before the time of Harvest*. I find that against the enemies and Persecutours of this Religion Christ Jesus has furnished us with no other weapons, but defensive onely, and those, *patience* or *flight* at the most. I find that by such weapons, and such onely, Christian Religion prevailed against the power of the whole Roman Empire. I find not that any one of the ancient Fathers taught, or that without the contradicting the Primitive Christians made use of any other weapons, but these, or that they thought any other weapons lawfull. Yea I find that *Tertullian* speakes in his Apology, *viz.* that the *Christians of Pitzithy if they had thought the sword a lawfull instrument in the cause, they wanted neither numbers nor power, yet) durst not betray their innocency to secure their lives.* It is much to be doubted, Sir, that it is not superstitions or other imputed vanities, which make these Authors Writers scorn'd or hated by your friends, both Separatists and Anabaptists, so much as these vertues of patience and christian obedience, for which they are so famous, and wherein you will not be their Scholler. Now all this and a thousand arguments and reasons beside these, which might be alleadged, being apparent, whereto may we attribute this your certainly not christian Apostolicall way of maintaining true Religion, but only to a confessed distrust in Gods providence, or in his love unto his Church? that men fearing lest God should not blesse those indeed onely blessed means of suffering, which heretofore when they were used were always prospered by him, have thereupon cast aside this spirituall armour, and have betaken themselves to such as *Mahomet* and the Pope have and the great master of both these, the Divell, that *Abaddon and Apollyon* hath and doth make use of, for destroying true, and

and introducing

introducing false Religion? If it were the truth of Christ that those of the separation, or their new associates, (though indeed most mortall enemies,) the Anabaptists have beene so busie to advance: Is it possible that with all their stratagems and darke counsels and prayers and fastings, they should not to this day have obtained from God so much successe as to become the masters of one Kingdome, City or Village? excepting onely that which they will be ashamed to brag of, the City of Munster?

Oh Sir, How then will you answer it to Christ (who will certainly, in this case especially be a very severe Judge) that you have made him who *came not to destroy mens lives but to save them*, a pretence for the shedding of so much blood as hath beene, and probably will be spil'd? If it should chance mens eyes should be opened, and that this should be acknowledged an unlawfull cause for warre, whom can you expect that those poore soules, who have died in the very fit of bitternesse and rancour of Religion should curse, but *such Ministers* as you, who have told them (but unjustly, falsly) that such a way of exposing themselves to death was not onely acceptable, but absolutely commanded by Christ himselfe? Sure, Sir, War is a businesse of so infinitely deep concernment that it ought not to be undertaken but upon grounds evidently lawfull and warrantable. A War therefore for *Religion*, an Iagainst *a lawfull Soveraigne*, against whom the Gospell so apparently forbids resistance, must be most unlawfull at least by as many and evident Texts, as those are which seeme to discommand it. O Sir, where are those Texts? Why does not one Gospell quotation produced for this purpose? Not one Master *Marshall*, not one single one, that to any thinking considering Christian will seeme of any kinde of moment at all? Is it incogitancy or ignorance in you Ministers that there is such want of the Gospell in these points? No certainly, it is meere guilt, or rather a clear confession that you can finde nothing in the Gospell whereby the Professours thereof may be encouraged to defend it this way. However let it be supposed that the lawfulnesse hereof might be maintained in some possible cases; yet it cannot be denied, but that patience (so oft commanded and blessed by Christ) is at least a lawfull thing to be practized also. Now that you say Religion and Truth is persecuted, and if patience against any persecutours, certainly, then against a lawfull King when he turnes persecutour,

rebellion

cutour. How then comes it to paſſe, that neither you, nor any of your party ſhould exhort men to patience or martyrdome now? Is it out of conſcience that you dare not? Will not the Goſpell warrant ſuch exhortations, thinke you? For ſhame, Sir, let it be confeſſed at laſt, that whatſoever other pretences may ſeeme ſpecious and popular, yet that this of *Religion* (which notwithſtanding boulſters up all other, and when the reſt faile recruites many of your decayed Regiments) yet that this, I ſay, is ſo farre from making this War lawfull, that it ſelfe is more unlawfull, than the War.

But if *Chriſtian Religion* might be thus defended, muſt *Diſcipline* therefore be ſo defended? muſt *no croſſing no kneeling, no ceremonies, no preſcribed prayers*, be ſo defended? or at laſt ſpeake out *Plain Engliſh* in this point too: Is it indeed the Engliſh Proteſtant Religion of the Kingdome that you would thus defend? why, did the King ever perſecute the Religion of the Kingdome? Did he ever, or any by his command burne the Liturgie, detest the Articles and Canons, abominate the Homilies of the Church? Doe his Souldiers teare Surplices, and threaten to murther the wearers of them? For ſtarke ſhame then ſay not that you defend the eſtabliſhed *Engliſh Proteſtant Religion*, againſt the King: that King who ſcarce ever was once abſent from his owne ſolemne Prayers and Sermons. By the way remember Maſter *Marſhall*, your uncharitable ſuſpitions, your unreaſonable, groundleſſe declamations againſt his Majeſtie in this point of Religion, are yet farre more unexcuſable then before.

But to take the maske quite from off your faces remember that this King whom you know to be ſo conſtant a lover of the Religion wherein he was bred, yet this King in a charitable, religious compliance with you, offers to yeeld to any reaſonable alterations, and to take away whatſoever Doctrines or practiſes may ſeemingly be offenſive to tender conſciences; onely, I beleeve he would be unwilling to have that expoſed unto the world for the confeſſed Religion of the Kingdome which ſhall be agreed upon by an Aſſembly over-voted, or over-awed by ſuch as profeſſe themſelves at leaſt ſtrangers, if not enemies to this Church; for let the effect of ſuch a meeting be what it will, it cannot be called the Religion of *England*, it is but at moſt *A Religion for England*. Therefore, for Gods ſake, let the King be ſtiled in this War not an Invader, but onely, as it is apparent he

he indeed is, *A Defender*, rob him not of the Title of his Crowne: for does He take up Armes either for any new additions to his former Prerogatives, for any new Lawes to the prejudice of His Subjects liberties, or for any new Articles of Religion which he has a minde to introduce by the ſword? Would he infringe any old Lawes or Priviledges, or Articles? Have not you forced him to unſheath his ſword meerly to prevent innovations in all theſe? Which is then the *invading* and which is the *defending ſide*? If you be ſicke enough, to be weaned from worldly reſpects, I ſhall not deſire a fitter perſon to anſwer this queſtion.

Now theſe are Sir, the principall Heads or Articles of crimes, of moſt of which I muſt needs confeſſe I doubt, and I hope in Chriſt I ſhall not be found uncharitable, though I ſhould chance to be miſtaken) that you Maſter *Marſhall* are guilty. For Chriſt his ſake thinke ſadly on them, and adviſe with ſome grave and holy men of our Clergie, as well as your owne; ſuch as are Maſter *Shute*, Doctor *Oldſworth* &c. Theſe are matters Sir, that certainly deſerve all poſſible examination. And you who I beleeve would not truſt an ignorant Lawyer, though your friend and fellow Sectarie about your eſtate, you ſhould in reaſon at leaſt be as careful for your ſoul. And withall, I pray you take this alſo into your conſideration, that if you prove indeed guilty of theſe things, as I muſt feare you are, then if it ſhould happen that God ſhould deale ſo mercifully with you, as to convince you of them and to give you repentance for them it will be likewiſe moſt neceſſary that you ſhould endevor to ſatisfie Gods Church for this extreme ſcandall given by profeſſing your repentance, and attempting to undeceive others. And who knowes, whether ſince thoſe crimes, how fearfull ſoever in their owne nature, yet were the effects chiefly of ill education and prejudices in your judgement not Chriſt, or want of love to him, who knowes I ſay, whether Almighty God may not be pleaſed to accept of even a death-bed repentance for them.

I hope Sir, you will be pleaſed to write or cauſe to be written ſome few words in anſwer to this. For ſo much me thinkes charitie backe againe to me (who profeſſe my ſelfe contrary to you in all theſe points) will require from you. For certainly, either theſe things which I call accuſations, are extreame great vices, or extraordinary vertues, they cannot poſſibly be things *indifferent*; ſo that one of us, in the

ſtate we both are, muſt needs want ſome ſpeciall Chriſtian Graces, without a concurrence of all which you know there is no poſſible ſalvation. Now if you be ſo pleaſed to extend ſo much charity to me, you ſhall make your owne conditions either of ſecrecy, or what elſe you pleaſe, onely my deſire and expectation is that I may heare ſomething from you, if at all, by the xvi^th. of this preſent moneth.

Now the God of mercy and comfort be with you, and repair all the breaches of this poor Kingdom and Church.
I am Sir,

Your Brother and Servant
in Chriſt Jeſus.

1°. Martij
1643.

FINIS.

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